

The missionary volunteer movement reached Acadia. I am glad. It will be a great blessing to the churches. I hope that every year may see increased the number of Acadia's alumni in the foreign field. Dr. Clough says the need is for captains, colonels, and generals. Subalterns are raised on the grounds. Aside from any question of natural parts, this assuredly means for the intending missionary thorough preparation in the schools, and some experience also in the work of the Lord. And I am inclined to believe that pastoral labor in the new churches of the west offers a chance for obtaining practical experience of a nature more varied than the regular movement of the Maritime churches. It occurs to me, therefore, that as the Acadia men who take theology at MacMaster Hall, Morgan Park or Rochester are about as near to us as to the sea, some of them with blessing to themselves and us, could give a year or so to the work of the gospel here before departing for the foreign fields.

I do not wish to rob the Maritime churches, but I hope that the young men entering the ministry will not suffer the needs of this great region to be overlooked. There are great opportunities for a grand life work here. The right men will receive a warm welcome and find ample room for all their energies. If we are to carry the war with any measure of success into India, China, etc., we ought to secure these fertile prairies as a base of operations. It is a strategic position. As a denomination we have thus far strangely slighted our opportunities. In the next ten years, if we can only secure a large band of consecrated preachers, we ought to go a long way in overtaking the work and atoning for past indifference.

I am glad to notice that Acadia graduates occupy to-day some of the chief places in the public school system of this province. I am sorry that we have not a larger proportion of lawyers and doctors with the same antecedents. There are frequently splendid openings for these professions in the new country towns.

There are many things I would like to mention but your space I know is limited.

W. H. JENKINS.

Brandon, Man., April 22, 1891.

Miscellaneous.

OUR LECTURE COURSE.

It was the good fortune of the lecture committee of the Athenæum Society to secure for the evening of April 4th, Rev. John Robbins, of Truro, N. S., who addressed the society in College Hall on the subject of: "Scotland and France, the Land of Knox and the Home of Voltaire." The evening was a stormy one, in consequence of which the audience consisted mainly of students. The speaker's pleasant and easy manner soon gained his hearers and he had not gone far into his subject before platform and auditorium understood each other.

The lecturer started out with the assumption that the city is the mirror of the country, and so took Glasgow, the commercial capital, as the index of Old Scotia. The marvellous transformation of the docks, he cited as an instance of Glasgow's commercial energy. The harbor which now accommodates the largest ships from all parts of the world, in 1769, according to the report of James Watt, contained but fourteen inches of water upon its bars. In Glasgow is seen also the fruits of religion in the shape of a moral and God-fearing people, the benevolent institutions sustained by whom speak volumes. This city was the home of several famous preachers, notably among whom, were Doctors Chalmers and Norman MacLeod, whose influence is not only seen and felt in Scotland, but in the most distant lands. In describing the peculiar characteristics of the Scotch he illustrated his points by several pointed and pleasing anecdotes.

Passing to France, the speaker chose the "wicked, witching, wicked, wonderful" city of Paris, as the mirror of French life. He briefly reviewed the recent important historical events of France, tracing the revolutions and revolts to their source, mentioning as he proceeded the note-worthy fact that out of the forty-five officers who fought for Germany in the Franco-Prussian war, thirty-nine were of Huguenot blood, whose ancestry were driven from their homes by prosecution. The religious condition of the country was then discussed. The typical Frenchman "has no faith;" "he is tolerant;" "a lover of pleasure rather than God." Romanism has been superseded by Atheism.